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Dante from the charge of being a precursor of the Reformation. For the historian the most notable feature of the work is Lanciani's thorough-paced admiration of Paul III., despite the excessive devotion of that pontiff to the interests of Pier Luigi, and the tortuous politics of his career. "It was not easy", says Ranke, "for a man to be sure of the terms on which he stood with Pope Paul." But with Lanciani his sagacity and the splendor of his ambitions for Rome outweigh everything else.

A few slips in dates which we have observed may be due to oversight on the part of the proof-reader, but inconsistency in giving the modern equivalent for sums of money can hardly be due to that cause. In general there is good reason to speak well of the book. Lanciani not only reduces to form and order a great farrago of archaeological information, but he has succeeded in marshalling facts which illustrate important aspects of Roman life. For example, he places in high relief the cosmopolitan tone of society, and marks with perfect clearness the stages by which Rome passed from its medieval to its modern condition. His character-sketches are somewhat external in approach, but do not lack passages which reveal critical insight.

A History of the Inquisition of Spain. By HENRY CHARLES LEA, LL.D. In four volumes. Volume III. (New York: The Macmillan Company; London: Macmillan and Company. 1907. Pp. xi, 575.)

IN January, promptly to the month, appeared Mr. Lea's third volume. Its first two chapters, on "Torture" and "The Trial", complete his study of the practice of the Inquisition; five others, beginning with "The Sentence" and ending with "The Auto de Fe", cover what he has to tell us of its punishments; and the closing four, on "Jews", "Moriscos", "Protestantism", and "Censorship", open that survey of its spheres of action which is to fill also most of his final volume, due in June.

Though, "from the middle of the thirteenth century, the habitual employment of torture by the Holy Office had been the most efficient factor in spreading its use throughout Christendom", and though the Spanish Inquisition continued to employ it, Mr. Lea (and it will be remembered that he is the most eminent student of the history of torture) assures us (p. 2) that "the popular impression that the inquisitorial torture-chamber was the scene of exceptional refinement in cruelty, of specially ingenious modes of inflicting agony, and of peculiar persistence in extorting confessions, is an error due to sensational writers who have exploited credulity." "As a rule," he says, the Spanish Inquisition "was less cruel than the secular courts in its application, and confined itself more strictly to a few well-known methods"; and "the comparison between the Spanish and the Roman Inquisition is also eminently in favor of the former." Let it not be inferred,

however, that even with the Spanish Inquisition torture was rare or light; and strong must be the nerves of the reader who can follow Mr. Lea through his recital of its horrors.

In general, sums up the historian (p. 36), "the procedure of the Inquisition was directed to procuring conviction rather than justice." "It was the business of the tribunal, while preserving outward forms of justice, to bring about either confession or conviction; the defence was limited and embarrassed in every way and, when the outcome of all this was doubt, it was settled in the torture-chamber, always with the reservation that, if suspicion remained, that in itself was a crime deserving due punishment."

As to its punishments Mr. Lea points out (p. 93) an important difference from the secular courts. "The Inquisition had full discretion and was bound by no rules. It was the only tribunal known to the civilized world which prescribed penalties and modified them at its will." For stubborn and impenitent heresy, of course, the penalty was the stake and confiscation; but these were penalties prescribed by the state, to which the heretic must be turned over for condemnation and execution. "This shifting of responsibility to the civil power", Mr. Lea finds it wise again to remind us (p. 184), "was not through any sense that the laws punishing heresy with burning were cruel or unjust." On the contrary, "the Church taught this to be an act so eminently pious that it accorded an indulgence to any one who would contribute wood to the pile", and "the secular power had no choice as to what it should do with heretics delivered to it; its act was purely ministerial, and if it listened to the hypocritical plea for mercy, it was liable to prosecution as a fautor of heresy and to deprivation of its functions." Indeed, "in the hurried informality of the early period, it seems to have been indifferent whether the magistrate pronounced a sentence or not"; and, in general, "the Inquisition regarded the sentence of the magistrate as a mere perfunctory formality."

In the extermination of heresy Mr. Lea finds the methods of the Spanish Inquisition more merciless than those of its medieval predecessor. Not only the frankly impenitent heretic and the penitent who relapsed into his heresy must be sent to the stake, but the *negativo*, who denied a heresy which the Inquisition deemed proved against him, and the *diminuto*, who confessed to less than the evidence seemed to demand. As these, were they really heretics, could have no object in persisting in denial after the sentence had once been pronounced, and as this persistence robbed them both of the final consolations of religion and of the merciful strangulation which might else have preceded their burning, it is impossible, as Mr. Lea points out (p. 198), not to recognize in them martyrs of orthodoxy; but such little incidents were far better than the escape of a possible heretic. Indeed, when the advent of Protestantism deepened the fear and hatred of heresy, yet sharper measures were demanded. Not even recantation could longer save the disseminator of heresy from the stake, and relapse need not be waited

for. Pope Paul IV., who in 1555 "had apparently desired to show that Rome was not to be outdone by Geneva in persecuting rigor and that, if Calvin in 1553 had burnt Servet for denying the Trinity, he could be equally zealous for the faith," and had decreed by a general bull that "all who denied the Trinity, the divinity of Christ, his conception through the Holy Ghost, his death for human salvation, or the perpetual virginity of the Virgin, and who did not confess to inquisitors and abjure their errors within three months, and all who in future should maintain those heresies," should forthwith suffer the penalty of relapsed heretics, bestowed in 1559 on the Spanish Inquisition the further power of dealing thus with all heretics counted dangerous or insincere.

Yet Mr. Lea is inclined to think the importance of the Protestant movement in Spain to have been greatly exaggerated. "There never", he says (p. 411), "was the slightest real danger that Protestantism could make such permanent impression on the profound and unreasoning religious convictions of Spain in the sixteenth century, as to cause disturbance in the body politic; and the excitement created in Valladolid and Seville, in 1558 and 1559, was a mere passing episode leaving no trace in popular beliefs." But it "raised [the Inquisition] to new life and importance and gave it a claim on the gratitude of the State, which enabled it to dominate the land during the seventeenth century"; and it "served as a reason for isolating Spain from the rest of Europe, excluding all foreign ideas, arresting the development of culture and of science, and prolonging mediævalism into modern times". Something similar might doubtless be said of the influence of heresy as a whole; for to the end, as the documents appended to this volume abundantly prove, heresy properly so called played but a minor and a dwindling part in the actual business of the Inquisition.

GEORGE L. BURR.

The Cambridge Modern History. Planned by the late LORD ACTON, LL.D. Edited by A. W. WARD, Litt.D., G. W. PROTHERO, Litt.D., and STANLEY LEATHES, M.A. Volume IV. *The Thirty Years' War.* (Cambridge: University Press; New York: The Macmillan Company. 1906. Pp. xxix, 1003.)

It may well seem unnecessary to discuss further the general plan and character of the *Cambridge Modern History*. But before proceeding to the examination of this latest volume from the standpoint of the editorial plans and the standards set by the preceding issues, the present reviewer would like to express his belief that the tendency heretofore strongly shown to use this work as an argument against co-operative undertakings in the field of history has gone a little too far, and that the criticism of the editorial supervision has been at times too exacting. With regard to the judgment of co-operative undertakings it is perhaps worth recalling that there are at least two leading sorts, and that the sort to which the Cambridge work belongs is to be sharply distinguished